Pres'. of. Otter

THE WESTERN LUMINARY.

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MISCELLANEOUS.

NEWSPAPERS.

Few persons, we should think, can read the following, which originally appeared in the Long-Island Star, without feeling that two or three dollars a year, paid for a weekly paper, is money well expended. Many good men have no adequate apprehension of the labor and expense attending such publications.—And some, we are sorry to say, greatly underrate their importance. No class of men are so poorly rewarded, considering the actual amount of labor performed and sufferings endured, as editors of newspapers. From a late number of the Columbian Star, it appears that the monthly receipts of that valuable paper do not equal the actual costs, "without counting one cent for the editor's own renumeration." "No *religious* periodical, however ably conducted, can be sustained without the untiring efforts of its friends." If those who enjoy the pleasure and reap the benefit of a good paper, received weekly into their families, realized how much expense, deprivation, toil, and mental anguish it costs, surely, the trifling sum demanded for so rich a boon would not be tardily nor grudgingly given.—*Vt. Telegraph.*

"A child beginning to read becomes delighted with a newspaper, because he reads of names and things which are familiar; and he will make a progress accordingly. A newspaper in one year is worth a quarter's schooling, to a child; and every father must consider that substantial information is connected with this advancement.

The *mother* of a family, being one of its heads, and having a more immediate charge of the children, ought to be intelligent of mind, pure in language, and always cheerful and circumspect. As the instructor of her children, she should herself be instructed. A newspaper ought to contain nothing improper for the eye of a mother or of her children.

A *mind* occupied, becomes fortified against the ills of life, and is braced for any emergency—children amused by reading and study are of course considerate and more easily governed.

How many thoughtless young men have spent their evenings in a tavern or grog-shop, which ought to have been devoted to profitable reading! How many parents who never spent twenty dollars for books for their family would gladly have given thousands to reclaim a son or a daughter who had ignorantly and thoughtlessly fallen into temptation?

Low price of Newspapers.

In England every newspaper is required to be stamped, and to pay a heavy duty to the government; which brings the price so high that the common people cannot obtain them for their families. Every advertisement also pays a duty to government.

In this country, weekly newspapers are from one dollar and a half to two dollars and a half per year; being from 3 to 5 cents per week.—Each paper costs the printer, before it is printed, about one cent. He therefore obtains from 2 to 4 cents for his editorial duties, and for printing and distributing. This is extremely low, and no similar quantity of print and paper can be afforded so low. It is the price paid for *advertisements* which keeps newspapers alive,* and but for which they could not in some instances be afforded at twice the price. Thus the readers of newspapers get the *cheapest* of all possible reading; and, as respects common intercourse in life, *the best.*

There are happily but few persons in this country, who cannot afford to spend 4 or 5 cents a week for the edification and amusement of themselves and their families. However numerous a family may be, the satisfaction derived from a newspaper *runs through the whole*, and is often diffused through the neighborhood.

What father can deny his family this cheapest of all gratifications, this most most pure and pleasing source of intelligence, which impresses good sentiment and language, which fits them for life, and gives them solid information as lasting as life?

There are some fathers who will gratify their children with fine clothes, and spending money, but who "cannot afford" to buy newspapers or books for the improvement of their minds. This is often a fatal mistake. Spendthrift sons (and daughters too) are thus brought up in ignorance, and not unfrequently fall away into vice.—There are other husbands and fathers, who contrive to pay sixpence three or four times a week at a tavern, and yet are *too poor* to take a newspaper for the instruction of their families.

A great portion of the satisfaction of life is derived from conversation, and nothing is really the food of conversation but reading. Our joys and our troubles are in a great degree *ideal.* If the mind is strengthened by reading, and cheered and improved by conversation, it is prepared to encounter every thing.

Those who have no taste for reading, cannot possibly be intelligent in conversation, but will therefore be silent, or talk nonesense. People who have not the command of those truly rational enjoyments, will often indulge in low and vulgar pleasures. What can be more painful than to see young men of property, on whom rest the hopes of their fond parents, instead of cultivating the mind, only qualifying themselves to be blackguards, and to spend the hard earnings of their fathers?

Influence of learned and intelligent men. All men of intelligence take great delight in newspapers, and they should use all possible influence to promote their circulation in the respective neighborhoods where they reside. Clergymen, doctors, and others, should impress upon every family the utility and real economy of taking papers.—They certainly have a strong interest in elevating the character of the place in which they reside, and where family and personal intercourse is constantly kept up. In every town, there is a considerable portion of that "fat contented ignorance," which lives only to eat, drink, and sleep, and which appears succeptible only of sensual pleasures. But man every where, is really an intellectual being, and may be introduced to new and exalted enjoyments of which he had formerly no idea. The morals, habits, and language of our children depend much on our immediate neighbours. How important then is it that every neighbourhood should be intelligent and virtuous.

No time to read the paper.—All men will find time for every thing that is really a *gratification* to them; and hence the complaint of "no time," is in fact *no taste* for newspapers. Every man has *time* to read a weekly paper, during a rainy day, or a long evening, or sometimes while waiting for his meals. If he is not a slave, he certainly can find time to improve his mind. His children, undoubtedly, have time enough to learn *vice*, and if he is not ambitious to raise them above the level of ignorance, they will certainly prove vicious. The most industrious people always find time to read, and it is the lazy and idle only who have *no time.*

Will a man rob God.

"BEWARE OF COVETOUSNESS."

Mr. Editor—This interrogation demands a serious answer from every individual, not merely as it relates to others, but particularly as it relates to himself. It is possible for men to rob God. Men have done it: "Ye have robbed me, saith the Lord of hosts;" and men may do it again. It may be true of us.

I have not taken up this unpleasant subject, dear reader, to cast a stone at you, or at others, but to call your attention with my own, to a concern of vital interest to us both.

It is no trifling thing to rob God. Robbery is one of the highest crimes among men in relation to each other; but what an infinite difference is there in its magnitude, when committed against the great Eternal!

In order to determine whether we are guilty or not, it will be proper to consider, 1st, what belongs to God; and 2d, what belongs to us.

In regard to the first, God is, in the fullest possible sense, the sole proprietor of the universe. He made all things, and has not alienated them. Our souls and bodies, the earth with all its inhabitants, man and beast, fishes and fowls, the trees of the forest, the herbage of the field, the grain and fruits that grow on its surface, and the minerals that are taken from its bowels, all, all belong to him, and will continue to be his forever.

What then belongs to us? Surely nothing. Let it be deeply engraven on our minds, that we own nothing; that we are only stewards under God of the good things in our hands, and tenants at will on his earth. He indulges us during his pleasure with the use of his creatures, and without doing us wrong, puts us out of possession whenever he pleases; gives what we call ours, to others; or, if he see fit, he commissions our riches to take to themselves wings and fly away, or destroys them by his lightning, tempest, blasting, and mildew; yea, he has innumerable untold ways, to reclaim his property when we misuse it.

These things being indisputably true, "doth not even nature itself teach us" our obligation to love and obey God in whatever he requires of us? And this instruction is abundantly enforced, by his sovereign mandate in his word.

We are now prepared to come to the trial, and answer the question to God, and our own conscience; have we not robbed him, and are we not daily guilty of it? Have we constantly placed our affections on him, in that supreme degree, that it is our meat and drink to obey him? Have we been uniformly zealous and active, to advance his cause in the earth? Have we cheerfully answered all the drafts, he has made upon his property, in our hands, and that to their full extent? Have they never been cut short by covetousness, or withheld to gratify a carnal heart? If we have done these things, we can answer the question in the affirmative, and expect to hear that approving sentence of "well done good and faithful servant."

But, dear sir, if we have not done these things, we have most assuredly robbed God. What does conscience say? Guilty! guilty! O then let us not delay to repent and fly to the blood of atonement while we may, lest wrath awake against us commensurate with the enormity of our sin.

Will a man not only rob God, but will he starve his precious soul through covetousness? This may be expected of men who are blinded by the God of this world, who are of the world, and have their only treasure here. But will the Christian do it? will he, after drinking of that living water, which, it is said, shall be in him a well of water springing up unto everlasting life, attempt to slake his thirst with the dirty water of the world? Can its sordid dust look so precious to him, that he cannot spare a pittance of it, to supply himself with that intellectual food he needs, to keep alive the vital spark in his own soul? Can his spirit, (born from above) be so overcome with covetousness, as to grudge a trifle of his wealth for the salvation of his fellow men, and to advance the kingdom of his dearest Lord in the earth? These are solemn interrogatories, which eternity must answer. But oh! should it be in the negative, covetous professor, what will will become of thee?

I have been led to the foregoing reflections, by an attempt which I recently made to obtain a subscriber to your valuable paper. The man has been a member of a ——— Church, and is among the wealthiest of our citizens. I solicited his subscription, urging it by the consideration of the necessity and usefulness of the establishment, and its need of pecuniary assistance; but more especially, of the benefit to be derived from it to himself and family. He excused himself, as having neither time nor taste for reading. But (said I) you have a family who are fond of reading, and is it not important to put into their hands, a work which will tend to improve their morals, and turn their thoughts to their great concern; and, moreover, I think you would find it a valuable acquisition to yourself, and what you very much need to keep alive the vital spark of religion in your soul. I am not able to pay for it, was the reply, as he turned from me and went his way. A sigh escaped my bosom, accompanied by a silent petition to Him, whose mercy endureth forever, that the poor man may yet discover the value of that soul-cheering, heart-warming, and grace-reviving weekly messenger, of which he willingly deprives himself and family, to lay up that to canker, which may one day "burn his flesh like fire."

Dear reader, it is not my intention, to engage in the unholy work of slandering my fellow creatures, nor to excite in your bosom any feelings but that of pity for the individual whose picture I have presented, but that you may examine it carefully, together with that picture which conscience presents to you as your own, and see if there be any features of resemblance between them; and then act as God and conscience dictate; and I would that every professing christian, might have an opportunity of viewing it for the same purpose. "Covetousness is idolatry," and when it operates to deprive the soul of its proper aliment must be doubly criminal.

When I take into consideration the many excellent pieces which have appeared in your paper, calculated to awaken the sleeping, to stir up the inactive, to confirm the wavering, to support the weak; in short, to bring into activity all the energies of the soul. I cannot but anxiously desire, that every christian may have an opportunity to peruse them.

It is a subject of deep regret that any of our dear brethren should have withdrawn their support from a work they so much need. O may our merciful Father give them to see their error, and feel the importance of sustaining a paper of so great utility to themselves and the public.

Vt. Telegraph. FRATERNUS.

HERCULANEUM AND POMPEII.

These famous cities of Campania were swallowed up by an earthquake, which accompanied one of the eruptions of Vesuvius, in the reign of Titus, A. D. 79. After being buried under the lava for more than 1600 years, Herculaneum was discovered in 1713, about 24 feet under ground, by labourers digging for a well, and Pompeii 40 years after, about 12 feet below the surface. From the houses and streets, which in a great measure remain perfect, have been drawn busts, statues, manuscripts, paintings, and utensils, which contribute to enlarge our knowledge of the ancients, and develope may classical obscurities. The valuable antiquities, so miraculously recovered, are preserved in the museum of Portici, a small town in the neighborhood, and the engravings, &c. ably taken from them, have been munificently presented to the different learned bodies of Europe. The following is an account of recent discoveries at Pompeii.—*Vt. Tel.*

"A new house has been discovered, adjoining to that of Castor and Pollux. It has the usual Tuscan atrium, surrounded with several little chambers, in which the following articles were found:—fourteen large and small silver spoons; of bronze, the bust of a man, and another rather handsome one of a young Tiberius, which served as an ornament to a box of the same metal; vases of various forms; shells; a beautiful tripod; a large and uncommon steel-yard, with the weight in the figure of a Mercury; elegant candelabra; two little boxes containing pills and surgical or chemical preparations; a ring, with the word "Ave" engraved upon it. Of marble, a singular statue, which seems to represent Hercules, with a dog reposing in his arms; vials of glass, and vases of terra-cotta. Then follows the gynæceum; a peristyle surrounds it in the inside. The exedra, or drawing-room, lies opposite the entrance—two niches must have contained the images of the ancestors of the family; above, Bacchanalian dances of extraordinary beauty are painted, and two pictures of very great merit adorn the sides of the apartment. The one represents Dejanira looking affectionately at Alcides, to whom she presents a pretty child; the hero, resting on his club, looks proudly at the centaur Eurytion, who is kneeling, and seems to implore mercy and forgiveness, (Hyginus, fable 31.) The other represents Meleager with the boar, which lies dead at his feet, and Atalanta by his side; Althæa and Leucippus, at some distance, cannot conceal their envy. At the back of the exedra is a little garden, in the middle of which is an elegant marble table and a little statue of Apollo, from whose plectrum a fountain flowed. The apartment for the triclinium and the dancers is open towards the garden: a mosaic, the most considerable that has hitherto been found in Pompeii, adorns the floor; Cupid holds a lion, bound with garlands of flowers, in the midst of Bachantes; there is also a temple, and an image pouring the juice out of a vase. All this may allude to a scene in the great Bacchanalian drama, in which wine and love triumphed over rudeness and strength."

The Sardinian Girl with Two Heads.—The following note has been sent to us, says the Journal des Debats, the original of which is signed by several Professors of the King's Garden, and Physicians of the Hospital of La Pittie, including Baron Pertal, Baron Cuvier, and G. St. Hilaire:

"The Professor Rolando, First Physician to the King of Sardinia, having addressed to one of the Administrators of the Museum of Natural History, the bicephalous girl, born in the kingdom of Sardinia, M. Paredi, the father of the child, on his arrival in Paris, repaired to the Museum of Natural History, and he has requested the Professors of that establishment, and the Physicians of the Hospital of La Pittie, to have the goodness to examine his daughter, for the interest of the organical sciences.

"The bicephalous girl presented to the undersigned, was born in Sardinia, at Sassari, on the 12th of March last; she is double in all the superior region from the naval, and single in the inferior region.—The right portion of this child (Ritta) is of a complexion more delicate, but is sensibly improving, according to the statements of the parents and the nurse; the bust of the left portion (Christina) is fine and graceful; and takes its nourishment better and pleases by its vivacity. The life is more particularly concentrated in the superior regions; the common and inferior portion is thin, or very singularly impoverished.—The hind part, and sexual and urinary organs, have been struck with some effects of fusion."

This subject, which is a repetion, perfectly identical of the bicephalous man, who lived 28 years in the reign of James the third, King of Scotland, ought seriously to interest the persons engaged in anatomical and phisiological studies. The Public Administration would do a thing agreeable to the lovers of science, in granting their protection to M. Paredi, the father of the bicephalous child, especially if, full of goodness and foresight for his unfortunate infant, the reply to be made to the request of its parents should have for its object the prolongation of its days.—*Col. Star.*

We hope our fair readers will not be displeased if we again invite their attention to a subject which is conceived to be of vital importance to their health and attractive graces. The following is taken from the eighth number of the Journal of Health, a periodical published in Philadelphia, by an association of physicians.—*Vt. Tel.*

CORSETS!! CORSETS!!!

When we breathe we take into the chest, or inhale, and give out, or expire, a certain quantity of air, which can be measured by breathing through a curved tube into a bell glass full of water, inverted over a a pneumatic tub. Dr. Herbst, of Gottingen, has lately been performing some curious experiments in relation to the quantity of air that is breathed. Now the commonest understanding will appreciate from them the value and comfort of full and unrestrained breathing. Dr. Herbst says, that a middle sized man 20 years old, after a natural expiration or emission of air, inspired or took in 80 cubic inches, when dressed, and 106 when his tight dress was loosened. After a *full* dilatation of the chest, he inhaled 126 cubic inches when dressed, and 186 when undressed. Another young man, aged 21, after a natural expiration took in 50 while dressed, and 96 when undressed. Had Dr. Herbst made his observations on some of the ladies, who carry the use of corsets to extremes, we apprehend that he would have obtained results of a nature really alarming. If the wheel of fashion which revolves even more rapidly than that of fortune itself, would but bring up something oriental in costume it would go far towards perfecting the object of this journal—the public health.

At the Hotel-Dieu, the great hospital at Paris, a young girl of eighteen, lately presented herself to M. Breschet for his advice.—On the right side of her throat, she had a tumour of variable size, but never bigger than one's fist; it reached from the collar bone as high as the thyred cartilage, (called in common language Adam's apple:) when pressed downwards it wholly disappears, but returns as soon as the pressrue is removed; it is indolent, soft and elastic. It is observed to be largest when the chest is *tightly laced in corsets.* In short, by placing the ear on it, the murmur of respiration can be heard in the tumour, which proves that a protrusion of the lungs has taken place; or in other words, that this poor girl has been laced so tightly that her lungs, having no longer sufficient space in their natural situation, are squeezed out of it, and are forcing their way up along her neck. We often meet ladies dressed so cruelly, that we wonder were their lungs and livers are gone to.

THE CAPTIVE PRINCE.

Cyrus, the renowned conqueror of Babylon, had, in his Armenian war, taken captive the young prince of Armenia, together with his beautiful and blooming princes, whom he had lately married, and of whom he was passionately fond. When both were brought to the tribunal, Cyrus asked the prince what he would give to be reinstated in his kingdom? He answered, with an air of indifference, "That as for his crown and his own liberty, he valued them at a very low rate. But if Cyrus would restore his beloved princess to her native dignity and hereditary possession, he should greatly rejoice, and would [this he uttered with tenderness and ardour] willingly pay his life for the purchase."

When all the prisoners were dismissed with freedom, it is difficult to express how much they were charmed with their royal benefactor. Some celebrated his martial accomplishments; others applauded his social virtues. All were prodigal of their praises, and lavish in grateful acknowledgements.—"And you," said the prince, addressing himself to his bride, "what think *you* of Cyrus?" "I did not observe him," replied the princess. "Not observe him! Upon what then was your attention fixed?" "Upon that *dear* and *generous man* who declared he would purchase my liberty at the expense of his very life."

If this lady was so deeply affected by the love of him who only offered to die for her temporal good, how much more strongly ought we sinners to be affected by the remembrance of the love of Jesus, who actually died to obtain our everlasting salvation.

ANECDOTES OF CHILDREN.

A little boy reading to his mamma, about the lion in a book of natural history, said, "Mamma, the lion is a noble animal, but I love the lamb better;—and I will tell you why I love it better;—because Jesus Christ is called the Lamb of God which taketh away the sin of the world."

A very little girl who was frequently reading her Bible, often gave proof that she considered it her duty to obey its precepts. One day she came delighted to her mother, showing some plumbs that a friend had given to her. The mother answered, "She was very kind, and has given you a great many." "Yes," said the child, "very indeed; and she gave me more than these, but I have given some away." The mother asked to whom she had given them? when the child replied, "I gave them to a girl who pushes me off the path, and makes faces at me." Upon being asked why she gave them to her, she answered, "Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again."

How sweetly and simply did this little one obey the injunction to "overcome evil with good."

Dr. Mather said he would pay our continental debt, if every gentleman would give him his *silver buckels*; and may it not be said that the world can be converted, if the ladies will give up their "gold, and pearl, and costly array?"

Pertinacity of opinion more frequently arises from a partial view of a subject, than from a full comprehension of it, and certainly is not of itself any proof of rectitude of judgment.

*We wish our patrons to remember this remark, and to consider that religious papers, receive but very little support from this source. A political paper filled one half with advertisements, will afford a publisher more than double the emolument received from a religious paper of the same size, (omitting the advertisements.)

CHURCH AND STATE.

To the Rev Editor of the Philadelphian.

Dear Sir,—I have been not a little surprised, at the great hue and cry raised against the Presbyterian ministers and church, of late, in these lands, and particularly, since that *famous*, I was going to say, *infamous* report of Senator Johnston, about the Sunday transportation and opening of the Mails. Alas! my country!! has it come to this? that the finger of scorn, and the eye of suspicion, should be directed against a church, whose influence and and ministers, it is well known to our sires, contributed to prepare the way for the glorious declaration of independence in these states, and to sustain, and swell, the hopes of the desponding, during the dark and gloomy scenes of the Revoluntionary struggle? The charge, of ambitiously designing a union between Church and State, is now unblushingly made, from pulpits and the press, against a sect whose ministers and members, have ever evinced the greatest liberality in their intercourse with other denominations; whose constitutions, and principles of ecclesiastical policy, are thoroughly democratic, and many of whose fathers and predecessors fought, and bled, and sacrificed their property, and their lives, expressly to shake down the prelatical establishment which had been reared, with other abominations, in the colonies, by the tyranny of Great Britain. Surely I have thought, those that make the charge, must do it ignorantly. For the Presbyterians are not the offspring of a people whose church was established by law. They are from the stock of the first asserters of Liberty, and have from father to son imbibed the spirit of freedom. They drew it in with their mother's milk; and learned in infancy, the example and maxims of their fathers. Glorious was the part they acted, before, and in the Revolutionary war. Their prayers were fervent, and incessant, for the emancipation of the colonies. Their pulpits pealed with bold denunciations of the tyranny of Great Britian. They longed and laboured for *religious liberty*, that the church of God, unshackled by the trammels of state, might pursue a rapid march to victory, supported and protected by the Word and Spirit of God alone. The pastors of their churches accompanied the volunteer troops that were formed among the members and youth of their congregations, to incite and animate them, by all the consolations of religion to the glorious war. With their muskets on their shoulders, these devoted and disinterested men turned out into the field, and so excited, and animated the hopes of the desponding; as to invigorate every nerve, and stimulate them to battle. It was a remark made of one of your predecessors, and the founder of the church over which your are placed, the Rev. Geo. Duffield, that one sermon from him would, at any time, secure more recruits, than weeks of efforts from recruiting sergeants. So obnoxious was he to the British army, that a price was offered for his head, and so fearless was he in his labours among the American troops, that when the opposing armies lay contiguous to each other, he would be found among the soldiers of his country on the very outposts, uniting with them in prayer and praise to the God of battles, and endeavouring to maintain their courage by the energy of faith. Some of the old inhabitants of Philadelphia, yet remember the strain and style of his preaching, during the discussions and measures in Congress of which he was a chaplain, that led eventually to the declaration on the 4th day of July 1776. His sermons before the members of Congress, and his exhortations to the troops that occasionally assembled in his church, were all glorious with the spirit of liberty. President Adams, who acted such a conspicuous part, on that memorable occasion, whose eloquence supported the illustrious writer of the Declaration of Independence, was a constant attendant on his preaching. It was but the other day that I stumbled upon a few notes or skeleton of a sermon which he preached on the 17th of March 1774 in the house in which you on the Sabbath officiate, while congress were in session, and while the great question "that tried men's souls" was beginning to agitate that illustrious body. I send you a copy of it as it came unexpectedly into my hands, and as a specimen of the strain, not only of *his* preaching, but of the preaching of the Presbyterian ministers generally, of that day; with a request that you would publish it, or such parts of it as you may deem proper. It will be seen that it is imperfect, and that the filling up was extemporaneous. Can you not gather some facts on this subject, and preserve them from being forever lost? The calumny that is circulated against the Presbyterians, Sir, is false as the father of all falsehood. They would to a man at this day act over again the scenes of revolutionary days, rather than surrender the precious rights which they have inherited from their fathers, and which have been sealed to them in their blood. They want no union between Church and State; but they labour for the union of all honest heads and hearts, the friends of truth and righteousness, against the vile inroads of infidelity and anti-sabbatism, and the spirit of faction, atheism, and avarice, that if allowed to prevail will soon raize the fair fabric of our Republic to its very foundations. They want the union of all "good men and true," in Bible Societies and Missionary Societies, and Sabbath Schools, and Temperance Associations, and Tract Societies, to preserve the public morals of this great nation, and thus to perpetuate the civil and religious privileges and blessings which as a people we enjoy. No, Sir, they want no union of Church and State: it would be a withering and blighting curse to their holy and patriotic cause: but they labour to maintain the mighty and glorious union of the word and Spirit of God. Will you not let your readers have the benefit of some of those facts, which you no doubt possess, on this subject, and tell them about the glorious Congress of 1776, and how they prayed and fasted and blessed the king of nations, and leaned on God and looked to Him alone for all success? They did not look in vain. If the spirits of infidelity have perched upon the American banner, let them be driven thence; or, if they have found an asylum in the halls of Congress, let the voice of every good citizen, that loves his country and his God, from one end of this continent to the other, be lifted up to scare the filthy harpies from their proud nesting place:—*fœdissima ventris proluvies!*

X.

Reply.

We thank our friend X. for the above letter, and shall publish the patriotic sermon of the Rev Geo. Duffield, D. D. in our next paper.—*Edit. Philadelphian.*

CHRISTIAN ZEAL.

An Extract from the sermons of the Rev. Walter Blake Kirwan, Dean of Killala.—Rom. x. 2. "For I bear record that they have the zeal of God."

Such is the principle, my brethren, which religion displays in its true servants; such is the principle that at once shames our indifference, and that spurs us to a noble and decided interest in the cause of God; such is the principle that laid the foundation and raised the superstructure of Christianity, that mighty colossus, which still rears its head amidst the ruin of empires, the revolution of ages, and torrent of human passions!

Zeal, the source of all elevation in heaven and earth! the crown and consummation of righteousness, the purest emanation of love! Zeal, that raises man above himself; strips him of all fear; endues him with all courage; burns in his expressions, and sparkles in his life; bears him to his end with irresistible impetuosity; the scourge of impiety and disorder; the inflexible pillar of religion and virtue! Can a principle so sublime be compatible with the kindness of humanity? Yes, my brethren, it formed the character of St. Paul, the man chosen by God to waft his name to the extremities of the earth. Powerful in works and word, the living model of all christian virtues; becoming all to all in order to gain all; full of bounty and tenderness to the weak; terrible to those whom no remonstrance could reclaim; without elevation in his intercourse with the simple and lowly; dignified and majestic before the great; capable of enduring every thing for the faith; producing by bold and unslackened efforts the most astonishing revolutions in the minds and hearts of men;—fulminating at error when it was sustained by all the various and fascinating superstition of idolatry, all the subtleties of a vain philosophy, all the powers of eloquence, all the charms of poetry, all the force of prejudice and passion, all the might and authority of the Roman empire. What evils, what trials did he not encounter in the prosecution of of his great design? Repeatedly journeying in the extreme rigour of seasons, traversing seas in the midst of furious tempests, traduced before tribunals, confined in the gloom of dungeons, scourged like the vilest malefactors, menaced with death in a thousand forms; at last sealing with his blood that glorious cause which his zeal had impelled him so gloriously to maintain!

During a course of several centuries the same spirit universally prevailed; from the noble matron & senator, down to the meanest slave. Zeal formed a chain, every link of which was equally bright and burnished. Every maxim and passion of the world which self-love had engendered, and ages consecrated, were rigidly banished from this extraordinary society of men. Love and charity, the most unbounded, were its soul; patience & meekness its only strength; poverty, abasement, suffering its only glory. From the bosom of God it cast an eye on the universe, of deep disdain, at the rapid wheel of all its enterprises and allurements. The cruelty of tyrants became fatigued with endless victims, whose ashes emitted sparks to feed the eternal fire of zeal; and the conception of mankind stood still at the appearance of fidelity and virtue, morals and self-denial, above the level of humanity!

Such constancy prompted eagerness of inquiry into their source, and the result proved most glorious to the cause. It abashed enemies, and persecutors yielded to the irresistible power of truth. Religion finally triumphed, and waved its banners on the ruins of idolatry; and the world, and the world's master, bowed at once to the name of Christ! Such are the recorded efforts of christian zeal.

From the Philadelphian.

Letters from a Father to a Son, twelve years old.

LETTER II.

My Dear Son,—That God who made you, from your birth a member of my family, made you at the same time a member of his church in the world. He it is who has established *family* and *church relations*. Should you ask, why you belong to my family, and are bound to obey me, I should tell you, that without asking your consent, your Maker ordained you to be a member of my family, and has placed you under obligations to honour your parents. Just so God ordained that you should be born a lamb of his flock, instead of being introduced into the world in a heathen land, or in a family that calls not on his name. By making you a member of the Christian Church, your Heavenly Father has put you under stronger obligations to be a good man than are imposed upon any heathen child, or son born into an irreligious family.

Because God made you by his own appointment a member of his family in the world, I baptized you publicly in the church, while you was a babe in your mother's arms; and my prayer then was, and ever since has been, that you might be with your own consent, so soon as you should know your duty, truly devoted to the service of God.

You may say that you did not know what was done when you were baptized; and that you did not then consent to serve God. This is true: and it is also true, that you never *promised to be my son* and to obey me. Because you did not know it, when God made you my child, are you therefore not my child? Is a boy not bound to obey his parents until he formally enters into a covenant with them, to keep their commandments? It is God, my child, who prescribes our duty, and by his own authority places us under obligations to do it, so far as it is made known to us.

You may now ask how you shall *know* that there is one, only, living and true God. I answer, you knew it *first* by believing the statements of your parents. We told you, that there is a God, and that he made you. You believed it, because we told you so; and it was natural that you should thus believe; because God has so formed our minds, that we naturally believe every thing which is told us, until we learn to doubt, by finding that wicked people will lie, and that good people, through ignorance, may be deceived.

In the same way you *first* knew that the bible is the word of God. We have told you that holy men wrote it, as they were directed by God to write it; and that it contains just such things as God intended it should, for the instruction and government of mankind.

You have, however, begun to reason, and to doubt, much sooner than most children do: and I am glad to learn, that your doubts have afterwards given place to a belief, exercised upon reflection. The person who never had any doubts about God and the Bible, has never examined himself and searched after the truth. His faith has not been tried; and it is very likely, that in time of temptation he would be found not to believe at all.

If you should become an impenitent infidel, my son, you would be the grief of my heart, rebel against God, and destroy your own soul.

I have thought that other young lads beside yourself, might, through the devil, or bad men, or their wicked hearts, be seduced from the truth, and therefore I have desired, if possible, to prepare and print some of the evidences of the truth of the Christian religion in such plain and familiar language that you may understand them.

At present, I have only time to add, that as you know *every house has been built by some man*, so you may know *that he who made all things is God*. Every thing *made* must have a *Maker*, and the Maker of all worlds is the living and true Jehovah.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 27, 1830.

THE PEDOBAPTIST.

We are authorised to say that this publication is now discontinued. It is thought by the conductors of it, that the Presbyterian Advocate, which has been announced in this paper, will in some respects answer the purposes of that, and in many will be better adapted to the circumstances and wants of the religious community.

The first number of the Presbyterian Advocate is in the press, and will shortly be published. For terms, &c. see advertisement.

AMERICAN SUNDAY SCHOOL UNION.

A meeting of the friends of this institution in Philadelphia was appointed to be held on the 1st of December at the first Presbyterian church in that city.

At an early hour the house was filled. The assembly consisted of the most intelligent, respectable and wealthy citizens and strangers. Resolutions were offered and seconded by the Rev. Mr. Brantly and the Rev. Mr. Cushman, both of the Baptist church, and the Rev. Mr. Bedell of the Episcopal church.—The meeting was addressed by the Rev. Dr. Green, Hon. John Sergeant, Hon. Theodore Frelinghuysen of New-Jersey, Mr. Dwight, and Rev. Messrs. Brantly and Bedell.

MISSIONARY CAUSE.

Auxiliary Foreign Missionary Society of the city of New-York and Brooklyn.

The collections for the past year amounted to $4,050.

At a recent annual meeting of this Society, the collection and subscriptions amounted to $5,476,88.

At the first monthly concert of this year, in one of the churches in the city the contribution for the use of Foreign Missions was $1,800.

Are these monthly concerts as punctually attended by the western churches as they ought to be, and are the contributions as liberal as the cause demands? If *others* are willing to leave their friends, their homes and their country, to preach the Gospel to the heathen, ought *we* not to be ready to offer up our united supplications in behalf of these missions, and contribute of the means God has given us for the support of those heralds of salvation? "Freely ye have received, freely give."

The January number of the Missionary Reporter and Education Register of the Missionary and Education Boards of the General Assembly of the Presbyterian Church, has been received. The demand for this work has so increased as to require a *second edition* of the first three numbers. Notice is given by the publishers that hereafter 5000 copies will be printed, and that subscribers can be supplied with all the back numbers.

The receipts by the Missionary Board for the month of December were $1,004 41. This sum includes $132 for the Missionary Reporter. The Board are in great want of funds to sustain the labourers now in the field, and to meet the many applications made to them for help. The operations and prospects of the Board are highly encouraging. The reports of the Missionaries evince that great good is done in this way, and show also the need of still more extensive and efficient efforts to impart the blessings of a preached gospel to the destitute. We shall insert a few extracts from the Missionary Reporter in our next.

The Board of Education of the General Assembly was re-organized the last year.—Heretofore it has had no funds, and acted merely as an organ of communication between Presbyteries and auxiliary societies and the General Assembly. In this way of conducting the business, its operations and results were not at all commensurate with the ability and liberality of the churches.

The Board in 1825, aided 24 beneficiaries.
1826, 19
1827, 18
1828, 19

The Board have now determined to assist *thirty-one* young men in their preparation for the Gospel ministry. To do this they ask the co-operation and benefactions of the churches. The operations of this Board are of vital importance to the Board of Missions. A friend of one cannot regard with indifference the interests of the other.

"An individual (says the Education Register) who already stands pledged, if his life be prolonged, to contribute $100 annually, for ten years, to the Education Board, offers to bind himself to pay for the year 1830, $200 additional; provided *nine* other persons will engage for the same year to pay *each* an equal sum. He makes this offer, because he believes that the present is a crisis that calls for particular exertions from the friends of Christ, and the church to which we belong."

TEMPERANCE.

Point-Lick, Garrard Co. Ky. Jan. 18th, 1830.

To the editor of the Western Luminary.

From the many excellent pieces you have from time to time inserted in the Western Luminary on the subject of Temperance, we take it for granted that your are a firm friend to that *benevolent cause*, and will at all times be ready to give a place in your columns to any item of information respecting the advancement of so humane an institution; and so rapidly has the spirit of reform on this subject spread through the land, that every thing connected with the cause of Temperance has now become interesting to your readers. I therefore send you an item of information on the subject of Temperance, in accordance with a resolution of our Society, of which I am Secretary.

A few copies of Beecher's Sermons, and Kitteredge, were dispersed through our congregation this fall, and the subject of Temperance upon the principle of *entire abstinence* was soon agitated pretty extensively. An address or two was delivered on the subject. A paper was also circulated headed with the following article: "We the undersigned agree to form a Society for the promotion of Temperance." This was done to ascertain the propriety of an attempt to form a Society, as this was doubted; about 20 or 30 names, male and female were soon obtained, and on Christmas day a Society was organized by adopting the following constitution.

Article I. This Society shall be called the *Union Temperance* of Garrard County.

Art. II. It shall consist of the friends of morality and religion, male and female, who may choose to combine their influence to promote the cause of Temperance.

Art. III. The means used by this Society for affecting their object shall be, 1st. the influence of moral example in their abstaining on all occasions (except in cases of sickness, when indispensably necessary, or when prescribed by a physician,) from *the use of, or traffick in* ardent spirits; 2d. their endeavors to persuade others over whom they may have an influence, to abstain in like manner; 3rd. those who are heads of families, by endeavoring as far as possible to prevent the use of it among their children and domestics.

Art. IV. This Society shall annually elect a Board of Directors, consisting of a President, Vice-President and Secretary, and five other Managers, three of whom shall be a quorum provided that always the President or Vice-President, and Secretary, be of that number.

Art. V. The Board of Directors shall conduct the business of the Society, and shall make an annual report to the Society.

Art. VI. There shall be a regular annual meeting of this Society on the Saturday before Christmas day, at which time the Board shall procure a discourse to be delivered on the subject of Temperance. The Board may be convened at any time by a call from the President and Secretary.

Art. VII. Any person may become a member of this Society, by subscribing the constitution and the following pledge, viz: We whose names are hereunto annexed, believing that the use of *ardent spirits*, is for persons in health not only unnecessary but hurtful; and that the practice is the cause of forming intemperate appetites and habits, and the *evils* both *to church and state, and to the souls and bodies of men incalculable*, do therefore pledge ourselves to *abstain entirely* from the *use of*, or *traffick in*, all kinds of distilled spirits, except in case of sickness, when indispensably necessary, or when prescribed by a Physician.

Art. VIII. This constitution may be amended or improved by a majority present at any annual meeting.

The Society then proceeded to the election of officers; and the following persons were unanimously chosen: James Henderson, Esq. *President*, Capt. George Denny, *Vice-President*, and James C. Barnes, *Secretary*; Col. Oliver Terrell, Henry T. Terrell, Humphrey Bates, Gilbert Mitchel, and John F. Conn, *Managers*.

SABBATH SCHOOL.

At the Semi-annual meeting of the Paintlick Sabbath School Society, which took place the last Saturday in last month in Paintlick church; it was resolved that a summary of their report should be sent to the Editor of the Western Luminary for publication. This School was organized the 3rd Sabbath in July last. From the Treasurer's report it appears that $24 31 1-4 had been collected and expended for *Premiums, Tickets, Books*, &c. And that $40, have been forwarded to the American Sabbath School Union to purchase a small library which is now in use, and will no doubt be the means of much information to our congregation as well as to the scholars.

The whole amount of recitation of the School as reported by the Teachers, is 15634 verses of Scripture, 379 hymns, 367 pages of Catechism. The whole number of pupils attached to the institution is 103; during the latter part of the summer the average attendance was from 80 to 100, during the inclement season this fall and winter, the average number is from 50 to 60. Our hearts are encouraged with the general application of those who attend.

The Sabbath School Concert, we are sorry to say, has been but thinly attended during the past six months.

In closing their Report, the managers of the Paint-lick Sabbath School congratulate the society and its friends and supporters, in view of the general prosperity of the Sabbath School cause. So far as they have gained insight into this noble interprise, they look upon it as one of the most stupendous plans of christian benevolence which characterizes the present age; a plan which bears the impress of a divine hand, and bids fair as a means to secure the happiness of unborn millions. As yet we have but just embarked in this benevolent work. Already we have met with some things to discourage, but more to animate and cheer us; for while we feel our incompetency for the responsible work, and sometimes fear that we shall become weary in well doing; we have the most abundant cause for gratitude to God, that he has given that institution so much favor in the eyes of the community; so that our most sanguine expectations have been far exceeded in the number of children that have attended the school; in the pecuniary aid that has been afforded by the pious and benevolent, and the good will expressed by all around. Upon the whole, we feel disposed to thank God and take courage, and steadily to look to the Lord, in humble believing prayer, for his influence to rest upon our feeble attempts to promote his blessed cause.

James Henderson, *Superintendant.*
Alexander Reid, *Secretary.*
January 1st, 1830.

Another item about the Temperance Society.—Several people of color having expressed a desire to be recognised on the side of Temperance, the following pledge was drawn up for them, viz:

"We the undersigned people of color, pledge ourselves to drink no whiskey or strong drink (except what is given us by our masters and mistresses in cases of sickness) and we also pledge ourselves not to trade in any kind of spiritous liquors."

Seven or eight black people have signed their names, and we expect yet many more. And now, my dear Brother, you can make what use of this communication you please. If you think fit, publish it; if not, it will give no offence to me. JAMES C. BARNES.

For the Western Luminary.

SABBATH MAILS.

To the Christian petitioners, in Kentucky, to Congress, to suppress the authority for carrying the mail on the Sabbath day.

Friends of God and man—

In looking over the Kentuckian of the 8th inst., I was much surprised to see a preamble and resolution, said to be introduced in the lower house of our Legislature by Gen. Smith of Rockcastle county, instructing our delegates in Congress, to vote against any bill, that may be brought forward, in favour of the Petitioners, for the removal or suppression of the authority to carry the mail on the Sabbath day; which resolution passed, it is said, by a large majority, but which the wisdom of the Senate suppressed. The reasons set forth in the preamble to the resolution of instruction, appears to me very foreign from the real state of the case. Those reasons are calculated to attach to the Christian Petitioners the most unworthy motives, that of uniting Church and State—which is, as far as I have a right to judge, without any foundation whatever. When we reflect on the cause of our forefather's emigration to America, it will be found, that it was on account of Church and State being united in England, and the persecution they suffered under it; of course, there can be no good ground for so unfounded a suspicion; nor could the repeal of the law authorising a breach of the Sabbath, by carrying the mail on that day, have any effect in uniting Church and State, but would have the effect of at least respecting, if not supporting our republican state laws, which fine those who break the Sabbath. And as the Christian Petitioners are composed of more or less of all the Christian sects in the United States, I cannot discover any good reason for the opposition made (in time of perfect peace) to their petition. And sure I am, that while peace continues, the arrival of the mail one day later in every five hundred miles, can never justify a breach of the Sabbath; nor do I believe this delay, during perfect peace, would prove injurious to the people at large: Hence I am really at a loss to discover the object of the opposition made to the sacredness of the Sabbath day. Charity forbids, that I should impute it to infidelity; yet it has a very strong tendency that way. Should any of the opponents to the Christian petition, doubt the propriety of keeping the Sabbath day, I would advise them to read the Old Testament, in which they will find, that God their Creator and Preservor, commanded man to keep one day in seven holy, to serve him. And should any doubt the truth of the Old Testament, I would refer them to the history of Josephus, in which they will find sufficient proof of the establishment of the Sabbath, and of the miracles wrought amongst the Israelites; also of the inspiration of their prophets. They will also

find in said history sufficient testimony to prove that all the evils suffered by the Israelites, were for a breach of God's commands. Under the dispensation of the New-Testament, the Sabbath day was changed by Christ and the Apostles from the seventh day of the week, to the first day of the week, because our Lord and Saviour Jesus Christ arose from the dead on that day, after making an atonement for the sins of fallen man.—This change of the Sabbath day, does not lessen our obligations to keep it holy, but rather increases them. But as many of the christians of those days were illiterate men, their authority for this change of the Sabbath day, may be doubted by some. I would refer such, to the miracles wrought by our Lord and his Apostles, in the presence of their worst enemies, who were the most learned men of those times, and whom we are bound to believe, would have proven, that those miracles never were wrought, had they not been true. Of course we are bound to believe in the Gospel of our Lord and Saviour Jesus Christ, and the inspiration of his Apospostles—and if we act wisely, in consulting our real interest and happiness, we will be governed by them accordingly. But, say the infidels, this is all Priestcraft. It might be well for such, who do not believe in the Bible, to take a view of the French nation, when governed by infidels, and they will find that a national punishment was the result. They will also find from profane history, as well as the Bible, that when the wicked govern a nation, the people mourn; but when the righteous govern, the people rejoice. In consequence of which, it is thought, that many of our Legislatures have employed Chaplains—and it is to be much regretted that the Legislature of Kentucky have neglected it; because it would, to say the least, be setting a good moral and religious precedent to our future Legislatures.

As there appears to be very considerable exertion making against your petition, it becomes your duty as well as your interest, to rally around your Sabbath in the majesty of your strength, and support your petition.

HONESTUS.

FROM THE KENTUCKY REPORTER.

ON SLAVERY.

The address of Mr. Clay to the Colonization Society is perhaps the most complete view that could possibly be offered on the subject within the same compass. The origin, progress, present situation and probable consequences of slavery are lucidly presented, at the same time with a brief statement of the like circumstances as they relate to the society addressed; the members of which have done their duty in calling for its publication; it remains for the friends of freedom to use their endeavors to give it a circulation as wide as possible. I am indebted to it for having anticipated much of my labor, as well as for affording me data on the present occasion, and shall proceed to use them freely, without further dwelling upon the merits of a speech, the due eulogy of which calls for a genius equal to that of its author.

Mr. Clay notices the act of the Mexican Republic emancipating all the slaves within its limits, a deed, the consequences of which, to our southern states, cannot as yet be comprehended fully, but which may suggest matter for very serious reflection. The copy of the decree was forwarded from New Orleans, where the editors were afraid to publish it, as if their silence would conceal it from the negroes. Their policy reminds us of that of the oustard, who is said to endeavor to hide from his pursuers by thrusting his head into a hedge; but we must not laugh at the imitators of the silly bird—the fashion is common among us; we avoid mentioning the subject, otherwise than by circumlocution; we look round to see if negroes are near, when about to touch upon it—in short, we all seem desirous to put off the evil day, but scarcely a man dares to look it in the face and speak out.

"But if you are afraid to hear the worst,
Then let the worst unheard fall on your head,"

Says the high spirited soldier in Shakspeare, and the quotation is not the worse for repetition. The plain fact is, that our neighbors have proclaimed the rights of man to negroes as well as to whites; they have opened a refuge to our slaves, and they will on occasion use them as their guides, when they will be joyfully joined by bodies of their own color, sufficient at once to turn the scale against the masters. I disdain to apologise for speaking the truth—certain that the time has come when facts must be brought forward. Let the reader judge whether a country, where the whites are all compelled to be in constant readiness, and exercise, to keep their slaves in order, will be able to resist a foreign foe added to a domestic; and whether, if it is hard to keep a country on such terms, it can be worth while to buy it as a battle ground. I may be told that I overrate the desparity of the colors; that trifling attention will keep down the negroes, and the serious effort will be required only against the external assailant. On this subject, hear the remarks of Mr. Morgan in the Virginia Convention, and remember that the general arming and military education is stated by him as indispensable in a country where the proportion in the colors is probably three or four times greater in favor of the whites than it is in Louisiana, or will be in Texas; except indeed, we make it a condition in purchasing it, that the freedom imparted by Mexico shall be continued by us. But this would not suit our patriotic slave-dealers.

Mr. Morgan's Remarks.

"We find that all the slave-holding states south of us, deemed it of the utmost importance to make all the free white men as free and independent as government could make them; and why! Sir, it is known that all the slave-holding states are fast approaching a crisis truly alarming. A time when freemen will be needed—when every man must be at his post. Do we not see the peculiar condition of society? Yes, all see, all feel, and all lament the approach of the crisis before us. It must be in the contemplation of gentlemen, who look upon the progress of events, that the time is not far distant, when not only Virginia but all the southern states must be essentially military, and will have military government. It will be so. We are going to such a state of things as fast as time can move. The youth will not only be taught in the arts and sciences, but they will be trained to arms—they must be found at every moment in arms—they will be ready to serve their country in the time of peril and of danger. Is it not wise now to call together at least every free white human being, and unite them in the same common interest and government! Surely it is."

These impressive remarks were not noticed by a single member in the Convention, but that silence is no proof that the same cautious and timid spirit exists as formerly. A publication appears in the Whig of January 1st such as I never expected to see in a Virginia paper, prefaced by an apology so gentle, that the editor's desire 'that he may be understood as not committed to the sentiments of the author,' may be fairly construed to mean that he is not opposed to them. The author, declaring himself a slave-holder to a considerable amount, finds that kind of property a curse in the opinion of the ablest politicians, and dares to propose a general emancipation law, backed by regulations to transport the freed men out of the country, and to such measure he thinks nine tenths of the slave holders would agree. I am glad to hear this, for formerly I despaired of the appearance of one such righteous man as the author in the Richmond papers, and anticipate with pleasure, a numerous succession of such; men who will one day vindicate their country from the reproach of being a slave-holding country, a reproach, which those, who like John Randolph glory in their shame, may with him wish extended over the whole state, which would in that case become in his opinion the *Magna mater virum*. Would not this passage read better, *Magna mercatrix virum*.

The great Roman orator tells Cataline "If my slaves feared me as much as thy fellow citizens dread thee, I should think myself obliged to forsake my house." What would he have done if he had feared his slaves as much as we fear ours! He would have driven forth and expelled the objects of his terror at any price.

The military government, mentioned by Mr. Morgan, was familiar to antiquity, but the moderns know from repeated experience that it infallibly introduces despotism. We cannot adopt it, except we become voluntary slaves—and the alternatives left us, are to incorporate with the slaves, or to dismiss them. The former is impossible, those most deeply interested being the most opposed to it. The latter is practicable, when overflowing numbers make the slave a losing commodity.

I have said that one million per annum employed in the freight of those between ten and twenty years of age, if continued twenty years, would clear out every negro in these states. I believe that a much smaller sum would suffice. Remove for twenty years all the rising generation, the numbers transportable would every year decrease in a proportion precisely answering to the productives left behind. The last year's exportation would be so small that the medium between that and the first year would be little more than one half—consequently something more than ten millions of dollars would pay freight of all whose transportation is indispensable, even supposing no allowance made for negroes whose freight might be paid for by their own hire, or by the redemption of their countrymen in Liberia.

There is another opening for the safety of the Southern States in the expected extinction of the National debt, which, arguing from the sum paid last year to that remaining due, must take place in four years, and in its superfluity presents the means of indemnifying the owners of slaves. Fifty thousand is the annual medium of increase of our negroes. Pay the master 100 dollars each for every negro of ten years old, add one million for freight, and the whole of these people will be cleared out in twenty years at the easy pay of six millions per annum, drawn from a fund the raising of which will not be felt among us, since we have been accustomed to pay it when our numbers were smaller than they will be by that time. The consideration before stated of the annual decrease of experse, from the annual decrease of offspring, takes place here also, and reduces the medium annual expense from the six to an average of three millions per annum. Sixty millions paid by annual instalments, would free our country from slavery in twenty years, a contemptible trifle for so vast an object, and which might be raised without additional burthens in five years, for our debt is discharging at the rate of twelve millions per annum.

Will not a hundred dollars for each young negro be enough for the slave holders! Let them say how many years service, after each negro reaches ten years of age, and after the master has received his hundred dollars, will suffice him. He may be allowed to retain the females till fifteen, the males till twenty, without injury to the country; but beyond that term they should not remain, to continue their unhappy race among us.

Let this calculation be viewed with candor—let it not be rashly rejected—and let it be remembered, that those who can carry it into effect, will confer blessings upon America and Africa, not to be repaid by the noisy fame that waits on conquerors in their own country, but by the heartfelt affections of the worthy and the good in every region under heaven. In these sentiments I have reason to believe that General Jackson unites with Henry Clay, and that it is not want of inclination that prevents the former from raising his voice in concord with that of the latter.

C.

AMERICAN COLONIZATION SOCIETY.

LADIES' FAIR.

It will be seen by our list of donations, that $2,551 50 have been paid over to our Treasurer as the proceeds of the Fair recently held by the generous Ladies of Baltimore. An example of industry, perseverance and charity, so beautiful and imposing, demands our gratitude, while it awakens our admiration. At a meeting of the Board of Managers on the 8th Dec. the following resolution was unanimously adopted.

Resolved, That the thanks of this Board be presented to the Ladies of Baltimore for their distinguished and very successful efforts, by their recent Fair, to increase the Funds of this Society.—*African Repository.*

FROM MALTA.

Extract of a letter from an English lady in Malta, to her friend in New-York.

You can have no idea of the superstition of this people. The girl that helps me nurse my babe, was at the window the other day, and the man passed as usual, crying out, (as he shakes his little box.) "For the souls, for the souls." She ran and brought some money to give him, (for she has just had an aunt die.) I told her not to do so. She looked at me with much earnestness, and said, "Ah, I like to give that man money, for many of my friends are in purgatory, and if I can get plenty of money to give the priests to *make church with* (say mass,) they will come out sooner and go to Jesus Christ." Poor girl! I felt deeply for him, and no longer wondered how the priests get so much money.—*N. Y. Observer.*

From the London Missinary Chronicle.

CHINA.

Extract of a letter from the Rev. Dr. Morrison dated Canton, Feb. 25, 1829, addressed to the treasurer of the L. M. Society:—

"Considerable agitation at the court of Pekin still continues. There seems a shaking of the empire, although the rebel Changhibur has been subdued. The last Gazette contained an imperial order to the officers of the empire, to worship and sacrifice to the heavens, the earth, his ancestors, and the gods: also to sacrifice to the *five mountains*, and four great rivers of China; to sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changhibur. Let us pray for happier days, when China shall worship Jehovah alone, for he is God alone, and besides him there is none else."

MISSION TO THE NORTWEST COAST.

We learn from the Missionary Herald for December, that the Rev. Jonathan S. Green, sailed from Honoruru, in the Sandwich Islands, on the 13th of February. in the bark Volunteer, Captain Charles Taylor, for the northwest coast, for the purpose of collecting information with reference to the establishment of a mission there.

This service, says the Herald, was specially assigned to Mr. Green, by the Prudential Committee, before his departure from this country; and would have been entered upon sooner, if a passage could have been obtained in any vessel affording the facilities necessary for accomplishing the object. The vessel which takes Mr. Green, is expected to go immediately to the Russian settlements at Norfolk Sound, thence to the Kigane and Tongas tribes, passing between Queen Charlotte's Island and the main land, and visiting other places most frequented by vessels in the fur trade; thence up the Oregon or Columbia river, to the establishment belonging to the Hudson Bay Company; and thence down the coast to Port St. Francisco, the southern limit of the United States' territory on the Pacific. Mr. Green, according to this plan, will have a range of about 20 degrees along the coast, Mrs. G. remains at Honoruru.

A letter from Malta to the editors of the Journal of Commerce, states, that the British and Foreign Bible Society have proposed to Mr. Goodell, to oversee the printing of the Turkish New Testament in the Armenian character, at the American press in that island. Mr. King is about to open a ladies' school at Timos, for ancient Greek, which will be taught by Mrs. K. It will be remembered that Mrs. K. is a Greek lady, belonging to this island.—*N. Y. Obs.*

KENTUCKY LEGISLATURE.

The Committee on Education have made an able report to the Legislature. They speak in high terms of a communication from he Rev. B. O. Peers on common schools. We hope to give some extracts from the Report or the whole of it at some future time. Charles S. Morehead is the Chairman of the Committee.

Education.—The bill entitled "an act to encourage the general diffusion of education in this Commonwealth, by the establishment of a uniform system of public schools" has been considered in the Senate in committee of the whole, when a great number of amendments were proposed and agreed to, which were afterwards concurred in by the house.

A motion by Mr Thornton, to lay the bill on the table until the first of June—that is to abandon the object of the bill, failed. Ayes 14—Noes 25.

A very important amendment was made to the first section, which read thus: "*The* county courts of the Commonwealth *shall*" —lay off their counties into school districts. This was amended by striking out the word "*shall*" and inserting the words "*may if they think proper*," so that the section now provides that the county courts, may if they think proper, lay off their counties into school districts—referring the propriety of adopting the system to their discretion.—Some amendments as to the mode of assessing the school tax, were also made, and a section that the tax shall not exceed six and one fourth cents on $100 property, unless by the vote of two thirds of the district, was modified by expunging the latter branch, so that it cannot in any way exceed 6 1-4 cents on $100 of property. The bill, as amended, was ordered to be read a third time.

Transylvania University.—A bill authorizing a loan to the University, of $25,000 out of the School fund, came before the Senate, and was advocated by Mr. Wickliffe in a speech of great length; but the bill failed—a large majority against it.

Milk Sickness.—A resolution offering a reward of $600 for the discovery of the cause and cure of the Milk sickness, or one half for the discovery of the cause, and one half for the discovery of a specific cure,—passed the H. R.

The final adjournment of the General Assembly will take place on friday next.—*Commentator, January 26.*

PATENT STEAM CARRIAGE.

The editor of the London Register of Arts having been present at some recent private experiments with the patent steam carriage of Sir James C. Anderson and W. H. James, Esq. says, "It affords us sincere pleasure to acquaint our readers, that every thing which is essential towards perfectly safe and rapid travelling by the power of steam, is on the eve of accomplishment. In some trips recently made on the Croydon road, the speed of the carriage averaged full twelve miles per hour; and although arrangements have been made for increasing the speed to twenty or more miles, it is not the wish of the proprietors to go beyond twelve, considering that velocity to be as great as is consistent with personal safety on the thronged public roads. It would be an easy matter to run twenty or thirty miles per hour on the common road, or *even one hundred miles per hour on a good rail way*, by the introduction of a blast to the fuel; a blowing machine is, however, not only unnecessary, but very injurious in its effects upon the metal of which the boiler is composed. The total weight of the carriage, including the water and fuel, is not more than 26 cwt. The supply of fuel carried is sufficient for 50 miles, and of water for about 20 miles."

The late Steam Carriage Experiment at Liverpool.

The experiments at Liverpool have established principles which will give a greater impulse to civilization than it has ever received from any single cause since the press first opened the gates of knowledge to the human species at large. They may be said to have furnished man with wings, to have supplied him with faculties of locomotion of which the most sanguine could not have dreamed a few years ago. Even steam navigation gives but a faint idea of the wondrous powers which this new agent has put into our hands. It is no exaggeration to say, that the introduction of steam carriages on railways, places us on the verge of a new era—of a social revolution of which imagination cannot picture the ultimate effects.

The three best engines when yoked to loads equal to three times their own weight, respectively performed as follows: The first travelled at the rate of eleven miles, the second of fourteen miles, and the third of twenty and three quarter miles in an hour. The distances passed over, were not short in these cases, the first having travelled 70 miles, the second 25, and the third 21. In another trial the lightest engine was proceeding at the rate of 24 miles an hour, with its full load, when the joint of a pipe failed and stopped its motion. It is to be observed too, that the engine worked under considerable disadvantages. The piece of rail road selected for the experiment being only 1 3-4 miles long, the engine had to check its velocity, make a full pause, and begin again about twelve times in going twenty miles. A great amount of power was thus wasted, and in many cases, the engine, perhaps, had not acquired its maximum or *terminal* velocity when the stop took place. We run no risk, therefore, in saying, that the performance upon an unbroken line of road, of the full length travelled over, would have been greater than the average of these short trips.

One of the heavier engines (the Rocket) drew 36 passengers in a carriage at a velocity which sometimes reached 28 miles an hour. The lightest engine (the Novelty) when loaded with 45 passengers in waggons, made several trips with a velocity of 22 miles an hour, at an average; but when she was going at her greatest speed, she travelled at the scarcely credible rate of *thirty two* miles!

We are quite aware that the performance of a single engine, when its powers are tasked by way of experiment, and for a short time, will exceed the average rate of a number working permanently. But against this we must place on the other hand, the disadvantage of having the motion checked and renewed every five or six minutes, the inexperience of our engineers in the construction of machines for such rapid rates of motion, and the accidents to which first attempts are liable. The Novelty, the most successful of the engines, was the first which the makers had ever built. Making due allowances for these circumstances, we have not the slightest doubt that we have it now in our power to command a velocity of thirty miles an hour, on a level, well made rail road, or 25 miles, allowing for the necessary stops; and we know that this is the opinion of some of the most skillful engineers who witnessed these experiments. Such a rapid rate of travelling, of course, will not be attempted at first. Perhaps it would be attended with too much danger to be permanently adopted at any time; but taking it as the extreme term of what is practicable, we may approach as near to it as circumstances will permit. No one who saw the experiments, doubts that twenty or twenty four miles an hour are within reach, safely and easily, whenever a double railway is laid (as it will be by and by) to allow of two different velocities being employed; a slow one for goods, and a quick one for passengers.

Twenty years ago, we believe the mails did not travel faster than about seven miles an hour.—From seven miles it was raised to eight, and every one cried out what an improvement! From 8 it was raised to 9, and this was hailed as nothing less than "prodigious!" Attempts are now making to force it up to ten miles an hour, but at any thing beyond this, to a certainty, horse power fails us. How then shall we find terms adequate to express the value of a discovery which lifts us at once from 9 miles to 20 or 24 miles an hour! which carries us as far beyond the speed of the mail, as the mail is beyond that of a brewers's dray, or a carrier's wagon!

Henry Baldwin, of Pittsburgh, Penn. has has been appointed Associate Judge of the Supreme Court of the United States, in the place of Judge Washington, dec.

FOREIGN NEWS.

By arrivals at this port English papers have been received to the 29th of November.—*N. Y. Obs.*

A Constantinople letter of Oct. 30th says. "News was received here yesterday, that the exchange of the ratifications of the Treaty took place at Adrianople on the 29th ult. All the points that were to precede the evacuation of Adrianople by the Russians are fulfilled, so that in a few days all the Russian troops will probably have left it, with the exception of a regiment of infantry, which will be left to protect the sick and wounded, whose number is stated at 5,000 men.

France.—It is evident, on all sides, that the French Ministry, at the last dates, was in great agitation. It is easier to understand the sources of their difficulty and doubt, than to form a decided opinion of their proable measures to extricate themselves. It was reported that they designed to appeal to the allied powers, as the party who guarantied the support of the Charter, on the restoration of Louis XVIII, to obtain their interference in its preservation. This intention, if they really have formed it, is a new proof of their conscious weakness; and some of the liberal papers, in alluding to the subject, reproach the cabinet with cowardice, meanness, and want of patriotism, at the same time warning them against an attempt to obtain foreign interference in the vital concerns of France, intimating that the opposition would be found far more powerful in that Kingdom than it was either in Naples or Spain.—*Dai. Adv.*

Colombia.—The following letter, says the Baltimore Gazette, from a highly intelligent correspondent at Caraccas, dated November 27, conveys very unpleasant information, regarding the political aspect and affairs of Colombia. The writer has always been a most devoted friend to Bolivar, but has at length yielded to the representations of his enemies, and believes him a traitor. "Ere this reaches you, you will have heard of the revolution, or rather the expression of the public voice against the attempt on the part of General Bolivar to establish a monarchy and place the crown on his own head. The people of Caraccas assembled the day before yesterday, and yesterday decided in the most public manner, that in order to insure the liberties of Venezuela, it had become necessary to separate her from the government of Bogota, and renounce the authority of General Bolivar. General Paez has been called on to take the command, and deputies have been appointed to the other departments of Venezuela, calling a Congress to make a form of Government of Venezuela alone, with a republican basis. General Bolivar has disappointed the hopes of his real friends and the friends of liberal principles throughout the whole world. It is to be sincerely regretted that a man who had arrived at such a glorious height, should destroy his reputation forever, merely for a bauble."

MISCELLANEOUS ITEMS.

On New Year day, at Albany and in New-York, among other proffered delicacies of the season, hot coffee was permitted to take the place of hot punch, wines and cordials—an improvement that cannot become too general.

The catalogue of the Auburn Theological Seminary gives a total of 56 young gentlemen connected with the Institution, viz. Seniors 20, Middle Class 18, Juniors 18.

The President's Message reached Mobile on the 12th ult. in 92 3-4 hours from Washington. Distance, 1,036 miles.

It is stated that Mr. O'Connell is about to establish a society in Dublin, with the avowed object of endeavoring to effect a repeal of the Union.

Thirty-two colored persons, emigrants to Libersa, intend to sail in a vessel now at Norfolk. They are from London County, Va., and were principally liberated by the will of the late Mr. Braden, of that county.

On Christmas afternoon, as a number of boys were skating on the Tilden Mill Pond, near Belfast, Me., three of them fell through, and were drowned.

In addition to the loan of one million of dollars for the Corporation of Washington, Mr. Rush has obtained in Europe, for the Corporations of Alexandria and Georgetown, each two hundred and fifty thousand dollars, for the purpose of paying their respective subscriptions to the stock of the Chesapeake and Ohio Canal Company.

OBITUARY.

Died—At her residence in Clarke county, on Wednesday the 16th December, *Mrs. Elizabeth Anderson*, consort of Matthew Anderson, Sen. in the 64th year of her age. She became a member of the Presbyterian church about four years previous to her death, though it is believed that she was prevented only by difficulties growing out of the variety of doctrines held by christians of different denominations from making a profession many years before. But it is believed from her subsequent expressions that she not only became perfectly reconciled with the doctrine, discipline, and usage of the church to which she attached herself, but rejoiced exceedingly that providence had pointed her way to it; finding her own christian experience so aptly exemplified in doctrine, and the discipline also agreeing with Bible precepts. Her illness was short, and although her sufferings appeared by no means to be exquisite, save a cough which was troublesome, yet it was discovered directly after taking her bed that disease had taken deep root. During the few days in which she was confined to her bed she manifested the greatest possible resignation; but to ascertain to greater certainty the state of her mind, a member of the family, who had frequently discovered an uncommon interest manifested in her countenance, as if she wished to say something that a second thought would seem to stifle—asked her if her confidence continued unwavering in the Saviour; to which she answered, yes—she was then asked if it was God's will that she should leave her earthly friends, to partake of the hope that was to be found in his word, if she felt reconciled—to which her answer was in the affirmative—and added that she knew herself to be a great sinner, but that she also knew Christ to be a great Saviour—and then with an earnestness which was not usual to her—(being naturally of an uncommon timid meek disposition) exhorted her children who were present to prepare for death—that she loved them all, and always did—and she wished to meet them all with her dear husband in Heaven—that she felt great assurance in mingling with that throng that should be found at the right hand of the Saviour. when the secrets of all hearts should be made manifest. But the views she had of the corruptions of her nature, both before and during her illness were of so humbling a character that the praise of her salvation was wholly given the Saviour. Any thing that might be said concerning her character in life, might by some who knew her not, be thought a panegyric. Suffice it to say, that it is no very common thing among those who have taken upon them the christian name, to characterize the profession more by their constant practice—and as her good will (not to say love) was universal—so it is not known whose feelings were ever intentionally hurt by her. (*Communicated.*)

NOTICE.

THE Treasurer's of all the Auxiliary Societies to the Board of Missions of the General Assembly of the Presbyterian Church, organized in the Sessions of the Churches recently visited by the subscriber, are requested to prepare and forward as soon as practicable full and accurate lists of all the subscribers obtained, in connection with the sums annexed to their respective names, to the Treasurer of the Board, Solomon Allen, Esq. No. 18, South Third St. *Philadelphia.*

SIMEON H. CRANE.

THE

PRESBYTERIAN ADVOCATE.

Having relinquished the design of changing the form of the Western Luminary, the editor now proposes to publish a work entirely distinct from the weekly paper, to be called *The Presbyterian Advocate.*

The object of the work is indicated by the title.—In its pages the doctrine and government of the Presbyterian Church will be exhibited in their true character, and vindicated from the false views of them too often presented to the public from the pulpit and the press

The truth of the doctrines, and the consistency of the government with the practice of the Apostles and primitive churches, with the spirit of the Gospel and the genius of our republican institutions, and the tendency of both to promote genuine, intelligent and active piety, will be shown by proof drawn from Scripture, history, reason and *facts.*

The design and use of written creeds or confessions of faith, and the violent assaults made upon them at this time, will also be noticed.

Reviews of sermons and other religious publications, and notices of the public transactions of ecclesiastical bodies will be admitted.

From the aid which the publisher has already promised him, and which he expects from others, he hopes that the discussions on these and other and kindred topics, will not be devoid of interest, candour, or ability, and will tend to confute error and establish truth.

A work of this kind is specially needed at this time and in this part of the country. With one exception there is no periodical of this description west of the Alleghany mountains. They send us many good things from the Atlantic states; but we want religious publications as well as almanacks adapted to our own meridian.

It is hoped that the Advocate will commend itself to ministers and elders in our church, and to all candid inquirers after truth.

Aid in furnishing matter for the work is promised and expected from the following gentlemen:—Rev. Robert Stuart, Rev. John D. Paxton, Rev. Dr. Cleland, Rev. Dr. Nelson, Rev. N. H. Hall, Rev. O. S. Hinckley, Rev. John C. Young, Rev. Samuel Steele, and Rev. John Hudson.

The work will be published monthly, on good paper, much in the style of the National Preacher; each number containing twenty-four pages of the common octavo size; making at the end of the year a volume of about three hundred pages, with a title page and index.

The price will be *one dollar*, to be paid *in advance*, or on the delivery of the second number. Any individual transmitting to the publisher five dollars, shall be entitled to a sixth copy for his own use or for gratuitous distribution. On these terms the work will be about *one third* cheaper than other like periodicals in this country. The first number will be issued early in February.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher, *post paid.*

THOMAS T. SKILLMAN.

Lexington, Ky. January, 1830.

POETRY.

From the Token, for 1830.

THE LEAF.

BY S. G. GOODRICH.

It came with spring's soft sun and showers,
'Mid bursting buds and blushing flowers;
It flourished on the same light stem,
It drank the same clear dews with them.
The crimson tints of summer morn
That gilded one, did each adorn.
The breeze that whispered light and brief
To bud and blossom, kiss'd the leaf:
When o'er the leaf the tempest flew,
The bud and blossom trembled too.

But its companions pass'd away,
And left the leaf to lone decay,
The gentle gales of spring went by,
The fruits and flowers of summer die,
The autumn winds swept o'er the hill,
The winter's breath came cold and chill.
The leaf now yielded to the blast,
And on the rushing stream was cast.
Far, far it glided to the sea,
And whirled and eddied wearily,
Till suddenly it sank to rest,
And slumber'd in the ocean's breast.

Thus life begins—its morning hours,
Bright as the birthday of the flowers—
Thus passes like the leaves away,
As wither'd and as lost as they.
Beneath the parent roof we meet
In joyous groups, and gaily greet
The golden beams of love and light,
That kindle to the youthful sight.
But soon we part, and one by one,
Like leaves and flowers, the group is gone.
One gentle spirit seeks the tomb,
His brow yet fresh with childhood's bloom.
Another treads the paths of fame,
And barters' peace to win a name;
Another still tempts fortune's wave,
And seeking wealth, secures a grave.
The last grasps yet the brittle thread—
Though friends are gone and joy is dead,
Still dares the dark and fretful tide,
And clutches at its power and pride,
'Till suddenly the waters sever,
And like the leaf he sinks for ever.

A DOMESTIC SCENE.—*By Mrs. Hemans.*

"The priest-like father reads the sacred page."
The Cotter's Saturday Night.

'Twas early day—and sunlight streamed
Soft, through a quiet room;
That hushed, but not forsaken, seemed
Still, but with nought of gloom:
For there, secure, in happy age,
Whose hope is from above,
A father communed with the page
Of heaven's recorded love.

Pure fell the beam, and meekly bright
On his grey, holy hair,
And touched the book with tenderest light,
As if its shrine was *there:*
But oh! that patriarch's aspect shone
With something lovelier far—
A radiance all the Spirit's own,
Caught not from sun or star.

Some word of life, e'en then had met
His calm, benignant eye:
Some ancient promise breathing yet
Of immortality;
Some heart's deep language, where the glow
Of quenchless faith survives;
For every feature said—"I know
That my Redeemer lives.

And silent stood his children by,
Hushing their very breath,
Before the solemn sanctity
Of thoughts o'ersweeping death;
Silent—yet did not each young breast
With love and reverence melt?
Oh blest be those fair girls—and blest
That home where God is felt!

RELIGIOUS.

POPERY RENOUNCED.

The following letter from a Canadian who has recently renounced Popery and embraced the Protestant faith, has been extensively circulated as a Tract in Canada. We are happy to learn that there are other cases of a willingness to listen to the truth among the Catholics in that country similar to the one here described.—*N. Y. Obs.*

REV. SIR—As you desired to know the reasons that induced me to leave the Romish Church, and the means which God adopted to bring me out of darkness into his marvellous light, I hasten to communicate them in few words.

I was born at Montreal in 1777. My parents were Roman Catholics. I was baptized and brought up in the Romish Church, and long thought myself in the true way to everlasting life. My hope, however, rested on no other foundation than this—that the Romish Church is the only one on which a person should depend for salvation. Under this impression I passed many years in ignorance and sin. I nevertheless possessed the Holy Scriptures during the period of thirty years—but never read them—because my priest forbade me, and also hindered me from showing them to my children. By obeying man, rather than God, I was kept all that time in darkness and impiety, addicted to superstitous practices, and ignorant of the pure doctrines of the Gospel.

About two years ago, I came to the resolution to read the Bible, which was in my possession; and I bless God daily that he put it into my mind to search the Scriptures; and that he has thus made me acquainted with his holy will and commandments. Daily od I praise him, that he has not only discovered to me the grievous distemper of my soul, but has also led me by his grace to the true physician, who gives this invitation: Come, all ye that labor and are heavy laden, and I will give you rest.

The more I study the sacred volume, the more my heart feels its truths—and the more I discover the errors of the system which I have renounced. Why was I hindered from drawing from the fountain of living waters, which our God and Saviour offers without money to all who thirst for them? Why do the rulers of the Church of Rome forbid the reading of the Holy Scriptures, but because they fear the discovery of their erroneous doctrines by those very persons, who now believe ignorantly and without examination whatever is taught them? Do not read the Holy Bible, say the priests of that church; but the Great God says, (John v. 39.) Search the Scriptures, for in them ye have the words of eternal life. And in Deuteronomy vi. 6, 7. These words which I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children. And Joshua i. 8. The book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all therein. And in Isaiah xxxiv. 16. Seek ye out of the book of the Lord, and read. The Apostle urged all persons to read the Scriptures. Acts xvii. 11—Colossians iv 16—and also Acts viii. 27, 28. The Romish priests may have their reasons for depriving the people (who hunger and thirst after heavenly righteousness and wisdom) of the Bible; but I will rather believe the words of God himself, than the falsehoods of men, who corrupt the truth. My faith is confirmed by St. Peter's prediction, (Peter ii. 1, 3.) That false teachers, through covetousness, shall with feigned words make merchandise of you. As soon as my conversion was known, some persons, silly enough to believe fables, came to talk to me of the miracles performed by their saints, as if I had never before heard of those fabulous tales. But God has taught me by his word, that there is only one Mediator between God and man, Jesus Christ, the righteous, who was once offered as a satisfaction for sinners, and who is able to save them to the uttermost who come unto God by him. I therefore renounced the worship of the saints, because it was impious; since it robs our only Mediator of the glory which is due to him. I gave up the Mass, because Christ suffered death but once, and being risen from the dead, can die no more for my soul, and for those who believe in him; and he is now seated upon the throne of grace, to finish the work of reconciliation for all who come unto God by him. I am the door, says the Redeemer, (John x. 9.) by me if any man enter in, he shall be saved. Acts iv, 12, There is no salvation in any other; for there is none other name under heaven given among men, whereby we must be saved, (NOT EVEN BY SAINTS.) See also Hebrews ix. 25, 28.

Seeing that their solicitations were ineffectual, the priests threatened to take away my children from me, and they persuaded my daughter to leave her father's house, telling her that the Bible which I love, and study, and endeavor by God's help to practise, had disordered my mind. The godfather of my daughter also wrote me a threatening letter, that if I did not allow my daughter to leave me altogether, some serious thing would happen. This change in my principles is not the result of any person's influence, but effected solely by divine grace, through the perusal of the Scriptures of truth. I never persuaded my daughter Adelaide, farther than to read the New Testament, which would bring her to the knowledge of the truth; and in this I have done what was my duty, as her father—assured as I fully am, that the sacred Scriptures are divinely inspired, and that the knowledge of the Holy Bible is profitable to teach, to convince, to correct, and to instruct in righteousness and the way of salvation, by faith which is in Christ Jesus, that the man of God may be perfect, and fitted for every good work, 2 Tim. iii. 15, 17. My daughter Adelaide, since the death of her mother, has always lived comfortably with me—and it is only since my turning to the Lord, that she has gone away from me, yielding to the persuasions of men, who well knew that she would not long continue a Romanist, if she read the Holy Scriptures. I applied to the proper legal authority, to demand that my child should not be withdrawn from the rightful control and protection of her father. Thanks be to God, we do not live in the land of the inquisition, but under a just sovereign and government, having the fear of God. My daughter was therefore restored to me, and I bless God the Father of our Lord Jesus Christ for it.

I am acquainted with some other Canadians, whose eyes are opened to the truth. I wish they would not keep it to themselves, but make it known, and not let worldly motives prevent them from glorifying the Gospel. I entreat them not to be ashamed of the Gospel of Christ, for whoever is ashamed of the Son of Man, the Son of Man will be ashamed of him, and disown him at the last great day. I implore them not to indulge that fear of man which bringeth a snare: but to trust in the Lord Jehovah, and be safe. Prov. xxix. 25. I call upon them to avow the truth, to declare this all-important subject; the one thing needful, the only way to life everlasting.

For my part, I am determined openly to declare, what is the joy of my heart, that I have escaped this dangerous snare. I bless God that he has, in his infinite mercy, prolonged my life, until it pleased him to shew me the difference there is between the wide gate and the broad road leading to destruction; and the narrow way which conducts to eternal life.

I pray God, that all those who read this account of my conversion from Popery to Christianity, may seriously reflect upon it; and no longer mind the prohibition of reading the Holy Scriptures, but rather search in that divine book for the knowledge of salvation; and then they will not fail, by the grace of God, to know the truth. Then will they find by faith the only Saviour of souls, and be able to say with St. Peter, "Lord, to whom shall we go, thou hast the words of eternal life."

I give thanks to the God and Father of our Lord Jesus Christ! May he make his face to shine upon us! may his grace and peace be with us! Oh Lord, send out thy light and thy truth; and let thy kingdom come! Amen.

I have the honor to be, reverend sir,
Your obedient servant,
JAMES REEVES.

Rev. ——, Minister of the English Church, Quebec.

JACOB HAUSER THE HESSIAN GROOM.

Translated for the New-York Observer from the Berlin Evangelical Church Journal.

Jacob Hauser was the Groom of a Dutch General at Amsterdam. He was a smart active fellow, and attended to his business to the satisfaction of his master; but in his leisure hours he was addicted to card-playing, and knew no greater pleasure than drinking and its attendant vices.

Jacob was in the habit once a week, (usually on Saturday) of carrying his clothes to a poor woman to be washed. He often found at her house other poor people employed in pious conversation, and in prayer and singing. On such occasions the washerwoman, who was otherwise remarkably punctual, would let him wait some minutes, and the good-natured Jacob would then place himself at the stove, and there, yawning and indifferent, would look on and hear what was said. One day when he brought his clothes, the company were in earnest conversation, so that they did not even notice him. "To morrow," one of them remarked, "Mr. Boeckler (a minister from the country) is to preach in the city as candidate for the vacancy in Peter's Church." The poor people were elated with joy. They promised, and gave their hands for it, that if indeed God would so smile on the election as to send this pious, apostolical preacher to the city, they would as a proof of their gratitude give, one so much, and another so much to the poor. The washerwoman would give two guilders.

Jacob was surprised. For this devoted love to the Lord, this joy in Him which is found among poor believing Christians, has always something in it to excite the notice and the astonishment of unbelievers. Infidelity, not having Christ and God for its portion, will not, for the sake of diffusing its own spirit among the people, sacrifice its whole substance, its goods and possessions, not to say its health and life. But Christianity has often prompted its possessors to do it, where it avails to make known the name of Jehovah, and to win souls for his kingdom. Jacob was surprised. What means this poor woman, thought he, to give two guilders, (she scarcely spent so much upon herself and children in as many months) if Mr. Boeckler should succeed in his election to-morrow. There must be some particular end in view. I wish I could hear the sermon.

He paid for his washing and went home. The next morning he set himself very early to his work, and was ready in time at church. There was singing, and Mr. Boeckler entered the pulpit. He was a man of a mild but grave aspect. He preached on the condition of the impenitent sinner who lived without God or Christ in the world, a slave of sin and hell. He had not proceeded far, when Jacob remarked that the sermon was intended wholly for him. No other than I can be meant, he thought, and though the preacher did not know Jacob, yet the piercing look which he now and then cast upon him, convinced him that he was the person whom the sermon described. The minister appeared to know all that Jacob had done, and what he intended to do. Ashamed and confounded, Jacob would gladly have slunk out of church, but the shoemaker who worked for the General and him, stood not far off. This man appeared not to be aware to whom the sermon pointed, for he looked at the minister only, not at Jacob, and as for the rest of the congregation, they did not know him. If now he should go out suddenly, he would be noticed, and all would remark who was meant by the preacher. With much constraint, therefore, he remained quiet till the sermon was finished, and the singing at the close of the service. But when he was once out and found himself alone, he gave vent to his expressions of anger. "Who can have told the minister," thought he, "who I am, and how I live; who else but those wretches at the washerwoman's, and the washerwoman herself. How indeed could they know all so exactly, but still it is sure that no other than they can have caused this sermon to be preached to me. Wait only," he thought, "you hypocrites, till next Saturday, when you will be together again, and I will frighten you, and throw stones into your windows that shall fly about your heads, and then I will laugh loud at your fright."

But from Sunday to Saturday was a long time, and in this time, Jacob's mind was so exercised that he forget entirely his anger towards the poor washerwoman. He had experienced, what so many thousands before and since have experienced, that there is a power in the word of God, when it is faithfully preached, which reaches the inmost soul. For this word, according to Rev. xix. 12, has eyes like flames of fire.

An arrow of conviction had been fastened in Jacob's heart, which he could not remove. The preacher is right, he thought, I am lost. He could not sleep that night. A sin of his childhood weighed heavily on his mind. He had denied a theft of which his mother had justly suspected him, and had added to his denial an oath, with which he doomed his soul to hell. For other sins, he thought, there may be pardon, as the minister said at the end of his sermon, but not for this sin. I am a lost man, for I have sold my soul to satan. His distress of mind increased for some days; at last it became insupportable; Jacob threatened to take his own life. But it occurred to him that he would once more go to the washerwoman who had caused his trouble, and tell her how the sermon had affected him, and what was to be the consequence.

The poor, pious woman could not but weep from compassion and joy, as Jacob told her his distress He could then no longer refrain, but wept with her, and his heart for the first time became light and happy. Light and happy as it never had been in his life before. For the poor washerwoman soon convinced him that not she, but the all-wise and all merciful God had directed this sermon to him, and not indeed that he should perish, but that he should repent and live. She spoke to him of salvation through Christ. His anxious soul understood and seized gladly every word. He was soon another, a new man. The change was manifest. His early vicious habits and darling sins were denied and subdued, and the temptations to them effectually resisted. He bore without a murmur all the derision and contempt of his fellow servants, and when at last his master, from enmity to religion, dismissed him from his employment, he submitted with meekness, full of faith that the Lord would provide for him, since he had silently and willingly bore reproach for his sake.

A MODERN CHRISTIAN MARTYR.

The Rev. Mr. Ellis, in his "Polynesian Researches," recently published in London, gives the following account of a native of the Society Islands who deliberately preferred death to a renunciation of Christianity. In the progress of the revolution which terminated in the emancipation of those islands from the thraldom of idolatry, it is said many cases occurred bearing a strong resemblance to those of the early Christian martyrs.—*N. Y. Obs.*

"A fine intelligent young man, on becoming a disciple of Christ and a public worshipper of Jehovah, was ridiculed by his family; this proving ineffectual, flattering promises were made of temporal advantages, if he would again unite with those who had been his former associates in idol worship; these he also declined. He then was threatened with all their weight of vengeance; and still remaining firm to his determination, he was banished from his father's house, and forced to leave his home. Not satisfied with this, that rage and malignant hatred of Christianity, which is gendered by ignorance and idolatry, and cherished by satanic infatuation, pursued him still. A heathen ceremony was at hand, for which a human victim was required, and this young man was selected by his persecutors, because he professed to be a worshipper of the true God. A more acceptable sacrifice they thought they could not offer, as the revenge they should thereby wreak upon him, they conceived, would not only gratify their own insatiate malice, but be so acceptable to the gods whom he had rejected, as certainly to render them propitious.

"On the evening of the day preceding that on which the ceremony was to take place, the young man, as his custom was, had retired to the brow of a hill that overlooked the valley where he dwelt; and there, seated beneath the embowering shade of an elegantly growing clump of trees, was absorbed in meditation previous to offering up his supplications to his God. While thus engaged, his seclusion was invaded and his meditation disturbed, by the appearance of a band, similar in some respects to that which broke upon the Saviour's retirement in Gethsemane. A number of the servants of the priests and chiefs approached the young man, and told him that the king had arrived, and, wishing to see him, had sent them to invite him down. He knew of the approaching ceremony—that a human sacrifice was then to be offered—and he no sooner saw them advancing to his retreat, than a sudden thought, like a flash of lightning, darted through his mind, intimating that he was to be the victim. He received it as a premonition of his doom, and in reply to the request, told them calmly that he did not think the king had arrived, and that therefore it was unnecessary for him to go down. They told him that the priest, or some of his friends wished to see him, and again exhorted him to descend. 'Why,' said he, 'do you seek to deceive me? The priest, or friends, may wish to see me, but it is under very different circumstances from what your message would imply. I know a ceremony approaches, that a human victim is then to be offered—something within tells me I am to be that victim, and your appearance and your message confirm my conviction. Jesus Christ is my keeper; without his permission you cannot harm me. You may be permitted to kill my body, but I am not afraid to die! My soul you cannot hurt; that is safe in the hands of Jesus Christ, by whom it will be kept beyond your power.' Perceiving there was but little prospect of inducing him, by falsehood, to accompany them towards the beach, and irritated, probably, by his heroical reply, they rushed upon him, wounded, and murdered him; and then, in a long basket, made with the leaves of the overshadowing cocoa-nut tree, bore his body to the temple, where, with exultation, it was offered in sacrifice to their god."

SOUNDING BOARD.

A sounding-board, of a scientific construction has been erected in St. Peter's Church, Hereford. It was used on Sunday last, and had an appearance somewhat imposing, but not inelegant; and by its powers, the preacher's voice was distinctly heard in the most remote corners of the edifice, where, before its erection, no sentence reached the ear with any degree of distinctness. We understand there is but one other in the kingdom, of the same construction, and that is at Sheffield, in the church called Attercliffe. It is the invention or adaptation of the Rev. John Blackburn, minister of that parish, where it appears to have produced, as with us, complete audibility in every part of that, until now, inaudible church.—*Hereford Jour.*

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per ann. or $5 per session.
English Grammar and Geography $10 per annum, or $6 50 cts. per session.
Logic, Rhetoric and Evidences of Christianity, $15
Geometry, Algebra, Natural Philosophy, &c. 15
Latin and Greek Languages 25
Latin without the Greek, together with other branches 20

The subscribers are well apprized of the common and intense anxiety of parents to become well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*
A. S. HOUSWLY, *Principal of the Reading & Writing Department.*
January, 1830.

GREENVILLE FEMALE
ACADEMY,
HARRODSBURG, KY.
WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of tudies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick coutinued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November; and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session, $55 00
Tuition without boarding, 15 00
Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky,
Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.
December 18th, 1829.

NEW MILLENARY STORE.

THE Subscriber having commenced the MILLENARY BUSINESS, in the house of her father near the corner of Short and Market Street, she respectfuly offers her services to the Ladies of Lexington and its vicinity. She hopes from her variety of fashionable and fancy articles, her knowledge of the business, her exertions to please, to merit a liberal share of patronage. There will be kept constantly on hand specimens of the latest Eastern fashions. ANN NORTH.

Mrs. NORTH has on hand, and will continue to keep an assortment of Ladies' and Gentlemen's fancy silk and twist buttons.
Lexington, Dec. 25—26-3t.

TERMS OF THE WESTERN LUMINARY.

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*** All communications must be post paid